

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

---

*"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.*

---

No. 17, Vol. XXI.

Saturday, April 23, 1859.

Price One Penny.

---

## CHARACTER OF THE "MORMON" WORK.

The "Mormon" religion is a practical religion, and has for its object and scope the whole concerns of man. It is not like the Sunday-coat of the popular professor of religion, which is donned to give its wearer a respectable appearance at church once a week or so many times a year; for it embraces every day in the week practically as well as spiritually, and the year with all its concerns is taken within its grasp. "Mormonism" is emphatically the religion of a life—a whole life, and nothing less. Then, again, the work of the last days is an empire-founding movement, which God in the accomplishment of his wonderful purposes will bring to pass. Thus the Saints, in working out the destiny of the Church and forming the nucleus of the Latter-day Kingdom, gather themselves together in an organized social as well as religious capacity. Then in their growth they spread themselves abroad and form new settlements, build up cities, erect temples, and perform all the details embraced in such a practical work. To the Saints all this is their religion and nothing less, and it occupies their whole life and swallows up their every act. This of course gives to them a hardy practical character and makes their religion eminently peculiar. To us the fact that "Mormonism" has such a broad scope and mission is a strong proof of its divine character and speaks prophetic of

its grand, enduring destiny. It is evident that the wonderful movement foreseen by Prophets, poets, and great minds, which should give to society a new formation and the world a millennial reign, must have a scope and mission identical with that at which "Mormonism" aims. It will not be a mere Sunday dress-coat, praying, and sermonizing affair, but a broad, society-forming, and society-unfolding work. Indeed, it will pass through precisely the same stages at first as those which the "Mormon" work has actually passed, and will show the same characteristics. The character of the "Mormon" work, then, goes far to show that it is in fact the identical movement by which the Father has designed to re-model society on the earth into the likeness of society in heaven, and to give to the world a new and better civilization.

This is the character and scope of "Mormonism," considered in its practical mission. Viewed in its systematic character, it is broad and full, deep and high; and the vastness of its design and object is even more than the greatest amongst us can grasp. In subject it is inexhaustible, and its branchings and leadings-out are without end, while its principles are rich and liberal. Then its character is youthful, bold, vigorous, and conquering. Its spirit is fresh, joyous, homely, hospitable, unconstrained, brotherly, good-humoured, and impulsive,

yet heroic, grand, dignified, and martyr-like when the solemnities of eternity or the obligations of the Priesthood are brought in. A gloomy, whining, canting, drawling, illiberal, or feeble spirit is not the "Mormon" spirit, while its tendency is to solid virtues rather than starèhed propriety, and honest truthfulness rather than artificial refinement of views and manner.

Primitive Christianity, as represented by the fishermen of Galilee, was not clothed in that polished and scholastic garb in which the classic Greek adorned his systems of philosophy, nor was it at first decked with the arts and sciences in that profuseness and advancement of which the renowned city of Athens could boast; and while the religion of Christ was a stumblingblock to the Jew, it was accounted by the Greek as foolishness. Yet what was the result of that mission which the reputed son of the carpenter Joseph and his disciples, the fishermen of Galilee, represented? It swallowed up the civilizations of Greece and Rome, gave the dominant power of the world to nations professing the name of Christ, and a civilization which has reached such a magnificent extensiveness, crowded with the arts and sciences and those modern gigantic developments of railroads, telegraphs, machinery, &c., compared with which, the knowledge and civilization of Greece and Rome were but like the toys of childhood. We are aware that Christianity has lost much in purity, simplicity, and power; still such has been the grand result of that religion which Christ founded; and moreover, the signs of the times and the direction of every general event and movement of the nations show that the time is not far distant when "every knee shall bow and every tongue confess" to some form of religion that professes Christ as its author and acknowledges the Apostles as its first heads. Such has been the result of that glorious Christian movement and religion which was a stumblingblock to the Jew and foolishness to the Greek.

Such also is the character of that which is now termed "Mormonism," but which in reality is primitive Christianity restored and brought up and linked to a new dispensation. What it was then it is now, with the exception that it is broader in scope and will be more rapid in its accom-

plishment and more universal and simultaneous in its results. It takes in a dispensation of all things and all ages; it is established in more advanced times than those of eighteen centuries back; it has the knowledge and facilities of modern inventions and developments to work with; and its disciples are from the most practical, enterprising, strong-minded, and knowing nations of the earth, while England, America, France, Germany, Russia, Italy, India, China, Japan, the Jews, and all mankind seem to be simultaneously moved by the same Power that scatters the "Mormon" Elders over the earth and returns them to Zion with their tens of thousands of believers in the Latter-day Work. But in character and spirit this new dispensation of Christianity is now precisely what it was in the days of the first Apostles of Christ. To the sectarian it may be a stumblingblock, and to the learned, the "respectable," the fastidious, and the aristocratic it may appear too much what of old the movement of the reputed carpenter's son and his fishermen disciples did to the classic Greek; but it has the same fresh, youthful, vigorous spirit that has made Christianity the dominant power of the world. It will be the same again; another such a great course will be traversed, accompanied with effects as rapid as the age of steam and telegraphs and events that will embody all the importance and weight of a final dispensation. Eighteen hundred years ago, the first advent of the Christ-religion took the world from the stage to which four thousand years had brought it; and, absorbing the force and results of all preceding civilizations, it has brought the world up to the present stage. The second advent of the Christ-religion will take the world on from the stage of the present and will throw the transmigrated results of six thousand years and the vitality of past civilizations as well as the present one, into the glorious seventh thousand years—the sabbatic era of creation. And when the millennial reign shall have brought a probationary world near to the eternal state of things, the arts and sciences will unfold it as the drapery of a royal robe; and even the developments of modern times will cease to be a boast, and the age of steam, telegraphs, and machinery be no longer a wonder.

## BUBBLES.

BY ELDER JOHN WILLIAMS.

The saying that "men are but children of a larger growth" is a well-merited satire on the pursuits and principles of the majority of mankind; and although they consider themselves wise enough to be able to look with a sort of pitying contempt on the pursuits and follies of their youth; yet, when fairly considered, such pursuits will in most instances be found to be really more in accordance with the spirit of wisdom than are many of the pursuits of their manhood.

For example, let us go into the street and notice that group of children busy with soapy water, blowing bubbles. How eagerly they watch each toy as it floats past in the sunshine, decked in colours bright and beautiful as those of the rainbow, until some puff of air bursts it and ends its short-lived glory. Does not the sight of their bright and happy faces waken up remembrances of a time when we, like them, were happy in blowing bubbles, ere the clouds of sorrow had obscured the bright sunshine of our lives, or the storms of life had burst our brightest hopes, and when we, like them, foreshadowed in our childish play most of the follies of our manhood?

And now let us notice the busy throng that is hurrying past us. What a contrast there is between the happy, smiling faces of the children and the countenances of these people! How varied are their expressions,—some smiling, some scowling; one in the livery of righteousness, with eyes upturned and mouth drawn down; another in his tattered garments of wretchedness, with blackened eye and face disfigured; drunkards, fools, knaves, and all the varied forms which humanity assumes in a large town. All these have been children,—perhaps as innocent and as happy as those that we have just noticed.

Then what can be the causes which have brought about such great moral as well as physical changes by converting innocent children into such wicked, canting, and hypocritical men? We answer, Bubbles. Yes, the religious, political, and moral bubbles, which have for ages

taken place of the true government of God, are the direct causes which have produced these changes; and so long as these false systems exist, their effects will be the same on the moral and physical condition of the people.

God has implanted in man a restless energy which makes him never content with the present; and the Devil has employed this in building up false systems. He well knows that men cannot be passively good or evil. He has therefore been busy in manufacturing delusive bubble schemes and rewards to keep them active in his service; and although the experience of ages has proven that these bubbles of wealth, fame, and honours which he holds out to them are not the means of happiness in this world, and by good authority are declared to be stumblingblocks to the attainment of it in that which is to come, we find the people of the world as eagerly seeking them as ever. The bubbles which they follow are in most cases peculiar to the individual; but there are others which are sought after by large classes and communities, which have perhaps a higher claim on our attention, because of their influence on the masses of the people; the most important of which are their religious and political bubbles.

Of all the things which make up the sum of life, there are none which ought to have such a claim on our attention as religion; for in it is centred everything which is necessary for man either here or hereafter, and none can attain to true happiness without it. Yet, despite its great importance, there is no subject on which so many illusive bubbles have been blown. Man has never been without a religion in some form or other; for if tyranny and wickedness have succeeded in destroying the knowledge of the true one, the Devil has always been ready with some false novelty to take its place; and whether men serve him in the worship of a real and visible thing fashioned by their hands or an imaginary nothing invented by their corrupt imagination, the result is the same so long as they worship, instead of God, bubbles of their own

blowing; and as the foundation of their faith is based on a false idea of God, the superstructure which they have raised upon it is of the same character. Among the so-called Christians, we find that the most fanciful bubbles have taken the place of the pure doctrines of Christ. The dogmas of a false philosophy, which were introduced in the early ages of the Church, have brought forth a variety of fruit among the different sects. Each of them may have a small portion of the truth; but it is so surrounded by error and falsehood as to be utterly powerless to save.

Thus the Catholic Church, while pretending to have the authority of the Apostleship, has taken ages of disputation to settle whether they are to believe such a dogma, for instance, as the immaculate conception, whereas, had they been in possession of a truly inspired priesthood, they would have been able to decide in as many minutes as it has taken centuries; but, being without it, they have to hunt up the traditions of the "fathers" for authority to increase or alter the articles of their belief. The result is a belief in such bubbles as penance, celibacy, indulgences, prayers to canonical saints, infant baptism, &c.

The Church of England seems unable to decide what its members are to believe; for some even among its priesthood hold doctrines in reference to the sacraments which are denounced by others as popery; and some teach views on the inspiration of the Bible which others declare to be rank infidelity: yet the church has no power to expel them, because no one can decide authoritatively what the doctrine of the church really is on the subject.

The minor sects are even worse in this respect, because they have less power and are not so well organized. Hence we see that the various dissenting bodies are not really worshippers of the true God, but are worshipping mere bubbles of their own blowing.

And as the religion of a people is to a very great extent the fountain of their politics, the religious bubbles of Christendom have produced others in politics equally fatal to truth and justice. Their bubble political schemes have elevated the idle few—the drones of the hive—to the height of luxury and power, and sanctioned the consumption by them of

the productions of the toiling millions, whom they thus compel to keep on a lifetime of unrequited labour and end it in a pauper's grave; whereas, had labour its proper place in the social economy, it would be at once recognized as the most honourable and important pillar of the state.

And this perversion for ages of the true principles of religion and government has had the same effect on mankind as individuals as it has on communities; for they have bubbles which they follow to the exclusion of other and more profitable pursuits. Take the soldier for instance. He risks his life sometimes in what he knows to be a bad cause, for the empty bubble of fame. Far off in some unhealthy climate, fighting against some savage people, robbing them of their homes and their only means of subsistence, or in a neighbouring country, assisting to trample down the liberties of the people, in the pay of some despot, he, like a benighted wayfarer following a will-o'-the-wisp, struggles for his bubble, even through a sea of blood. We find the clergy, likewise, in too many instances, pursuing mere bubbles. Leaving alone the illusive doctrines which make whole systems of religion so many gigantic bubbles, we find the preachers of them making bubbles of fame and wealth the object of their lives. Some endeavour to gain their object by abusing the creed or character of their neighbours; others again affect some singularity in doctrine or preaching, knowing well that the people have what the Apostle calls "itching ears" and are ever ready to run after novelties of any description. Others, again, such as the rake, the glutton, and the drunkard, who form no small portion of Christian communities, all seek in their own way the bubble of so-called pleasure. But do they, after all, find real and substantial enjoyment? Let the trembling hand and weakened frame of the rake, the pill-boxes and doctor's bills of the dyspeptic glutton, and the neglected home, the glassy eye, and the sunken cheek of the drunkard answer, and they will tell you in language which cannot be controverted that "the wages of sin is death." Every class and every individual have their bubbles and strive after them, to find in the end nothing but disappointment and misery.

But there is a power that, out of the



wreck of the bubbles of the past, can raise up, phoenix-like, a more beautiful and enduring structure,—that can bring before the mind's eye the glorious vision of a better state of things—of a day when men shall no more run after the empty bubbles of this world, but shall strive for the real honours, the true glories, the substantial wealth which shall be awarded to those who act well their part as citizens of the great kingdom of our Lord and Saviour Jesus Christ. Already God hath raised up a few to whom he has given strength to battle with the vices and follies of the age; and we find them in every land showing earth's benighted children how unreal are the seemingly-beautiful phantoms which they have worshipped, and, by the power of that Priesthood which God has conferred upon them, have burst the bubbles which have for ages dazzled the eyes and captivated the hearts of the children of men, thus enabling such as are not wilfully blind to see the signs of that great Latter-day Kingdom which is now approaching, to the laws of which all who wish to be saved must render implicit obedience.

That power, although men may not acknowledge it, is vested in the Church of Jesus Christ of Latter-day Saints; and, in the consciousness of strength, its Divinely-authorized ministers go forth declaring that the kingdom is at hand—that the day is near when God will call the nations to account; for the great Babylon of the last days has been weighed in the balance and found wanting, and God is gathering out his elect from the midst of her previously to the pouring forth of those judgments which will destroy her.

Then let us who have heard the welcome message proclaimed take heed that we

keep ourselves free from her sins, that we partake not of her plagues. Let us look into our own hearts, examine our own conduct, and see whether we are not to a certain extent partakers in her love of bubbles. It is to be feared that the answer for some of us would be in the affirmative; for even among those professing the solid principles of heavenly truth there are often to be seen some who are running after mere bubbles. What art thou that lovest the high places, to be seen and praised of men, and whose voice is eternally heard in everything, whether it concerns thee or not,—what art thou but a blower of bubbles? But beware! That spirit of discernment with which God has armed his servants will burst thy hollow bubble of self-praise, and thou wilt receive nothing but disappointment for thy pains. And thou half-hearted Saint, who retainest the name only through sheer cowardice, art not thou blowing bubbles? If God be God, serve him; if the Devil be thy master, serve him openly; for, whoever is right, thou art bound to be wrong. Thy righteousness is but an empty bubble, which the first breath of persecution will burst, leaving thee without a hope.

It behoves us, who have or ought to have separated ourselves from the phantasies of the world, to see that we keep for our guidance the Spirit of God, so that when the Devil offers his glittering bubbles to lure us from the narrow path of eternal life, we may be able to reject them and keep on our way to that celestial reward which we have set out to gain; for if we have not that Spirit for our guide, we shall be sure to stray after some of those gaudy but delusive bubbles which lure the unwary, step after step, on the road to destruction.

## HISTORY OF JOSEPH SMITH.

(Continued from page 252.)

[June, 1843.]

Friday, 23rd. Judge Adams arrived at Nauvoo from Springfield.

At eight, a.m., a company of the brethren (a bee) gathered to remove the timbers from the Temple to the Grove.

I sent Clayton to Dixon at ten, a.m.,

to try and find out what was going on there. He met Mr. Joseph H. Reynolds, the Sheriff of Jackson County, Missouri, and Constable Harmon T. Wilson, of Carthage, Illinois, about half-way; but, they being disguised, they were not known by him; and when at Dixon, they

represented themselves as Mormon Elders who wanted to see the Prophet. They hired a man and team to carry them, for they had run their horses almost to death.

They arrived at Mr. Wasson's while the family were at dinner, about two, p.m. They came to the door, said they were Mormon Elders, and wanted to see brother Joseph. I was in the yard going to the barn, when Wilson stepped to the end of the house and saw me. He accosted me in a very uncouth, ungentlemanly manner, when Reynolds stepped up to me, collared me, when both of them presented cocked pistols to my breast, without showing any writ or serving any process. Mr. Reynolds cried out, "God damn you, if you stir, I'll shoot; God damn you, if you stir one inch, I shoot you; God damn you, be still, or I'll shoot you, by God." I enquired, "What is the meaning of all this?" "I'll show you the meaning, by God; and if you stir one inch, I'll shoot you, God damn you." I answered, "I am not afraid of your shooting; I am not afraid to die." I then bared my breast and told them to shoot away. "I have endured so much oppression; I am weary of life; and kill me, if you please. I am a strong man, however, and with my own natural weapons could soon level both of you; but if you have any legal process to serve, I am at all times subject to law, and shall not offer resistance." Reynolds replied, "God damn you, if you say another word, I will shoot you, by God." I answered, "Shoot away; I am not afraid of your pistols."

By this time Stephen Markham walked deliberately towards us. When they saw him coming, they turned their pistols from me to him, and threatened his life if he came any nearer; but he paid no attention to their threats, and continued to advance nearer. They then turned their pistols on me again, jamming them against my side, with their fingers on the triggers, and ordered Markham to stand still, or they would shoot me through. As Markham was advancing rapidly towards me, I said, "You are not going to resist the officers, are you, brother Markham?" He replied, "No, not if they are officers: I know the law too well for that."

They then hurried me off, put me in a wagon without serving any process, and were for hurrying me off without letting me see or bid farewell to my family or

friends, or even allowing me time to get my hat or clothes, or even suffer my wife or children to bring them to me. I then said, "Gentlemen, if you have any legal process, I wish to obtain a writ of Habeas Corpus," and was answered—"God damn you, you shan't have one." They still continued their punching me on both sides with their pistols.

Markham then sprung and seized the horses by the bits, and held them until my wife could bring my hat and coat, Reynolds and Wilson again threatening to shoot Markham, who said, "There is no law on earth that requires a sheriff to take a prisoner without his clothes." Fortunately, at this moment I saw a man passing, and told him, "These men are kidnapping me, and I wish a writ of Habeas Corpus to deliver myself out of their hands. But as he did not appear to go, I told Markham to go, who immediately proceeded to Dixon on horseback, where the Sheriff also proceeded with me at full speed, without even allowing me to speak to my family or bid them good bye. The officers held their pistols with the muzzles jamming into my side for more than eight miles, and only desisted on being reproached by Markham for their cowardice in so brutally ill-treating an unarmed, defenceless prisoner. On arriving at the house of Mr. McKennie, the tavern-keeper, I was thrust into a room and guarded there, without being allowed to see anybody; and fresh horses were ordered to be ready in five minutes.

I again stated to Reynolds, "I wish to get counsel," when he answered, "God damn you, you shan't have counsel: one word more, God damn you, and I'll shoot you." "What is the use of this so often?" said I. "I have often told you to shoot; and I now tell you again to shoot away."

I saw a person passing, and shouted to him through the window, "I am falsely imprisoned here, and I want a lawyer." Lawyer Edward Southwick came, and had the door banged in his face, with the old threat of shooting him if he came any nearer.

Another lawyer (Mr. Shepherd G. Patriek) afterwards came and received the same treatment, which began to cause considerable excitement in Dixon.

A Mr. Lucien P. Sanger asked Markham what was the matter, when he told him all, and stated that the Sheriff intended to drag me away immediately to

Missouri and prevent my taking out a writ of Habeas Corpus.

Sanger soon made this known to Mr. Dixon, the owner of the house, and his friends, who gathered round the hotel door and gave Reynolds to understand that if that was their mode of doing business in Missouri, they had another way of doing it in Dixon. They were a law-abiding people and Republicans, and gave Reynolds to understand that they should not take me away without giving me the opportunity of a fair trial, and that I should have justice done me; but that if they persisted in their course, they had a very summary way of dealing with such people.

Mr. Reynolds, finding further resistance to be useless, allowed Mr. Patrick and Mr. Southwick to come into the room to me, (but Wilson was inside guarding the door, and Reynolds guarded the outside of the door,) when I told them I had been taken a prisoner by these men without process; I had been insulted and abused by them; and showed them my flesh, which was black for about 18 inches in circumference on each side, from their punching me with their pistols; and I wanted them to sue out a writ of Habeas Corpus, when Reynolds swore he should only wait half-an-hour to give me a chance. A messenger was immediately sent by Mr. Dixon to Mr. Chamberlain, the Master in Chancery, who lived six miles distant, and another messenger to Cyrus H. Walker, who *happened to be near*, to have them come down and get out the writ of Habeas Corpus.

A writ was sued out by Markham before a Justice of the Peace against Reynolds and Wilson for threatening his life. They were taken into custody by the constable. He sued out another writ for assault and threatening my life, whereupon they were again arrested.

At this time Markham rushed into the room and put a pistol (unobserved) into my pocket, although Reynolds and Wilson had their pistols cocked at the same time and were threatening to shoot him.

About midnight he sued out a writ for a violation of the law in relation to writs of Habeas Corpus, Wilson having transferred me to the custody of Reynolds, for the purpose of dragging me to Missouri, and thereby avoiding the effect and operation of said writ, contrary to law, which was put over to be heard at ten o'clock

to-morrow morning; and I was conducted back to the room and guarded through the night.

The 5th regiment, 2nd cohort, Nauvoo Legion, consisting of four companies, organized. Hosea Stout was elected Colonel; Theodore Turley, Lieutenant-Colonel; Jesse D. Hunter, Major.

Saturday, 24th. As my favourite horse Jo. Duncan was somewhat jaded with being ridden so hastily by brother Clayton, I hired a man with his horse and buggy to carry brother Clayton to Rock Island, where the steamer *Amaranth* fortunately came in about fifteen minutes, on which he took passage to Nauvoo to inform my brother Hyrum of what was being done, and request him to send me some assistance forthwith.

About eight, the Master in Chancery arrived and issued a writ of Habeas Corpus returnable before the Hon. John D. Caton, Judge of the 9th Judicial Circuit at Ottawa, which was duly served on Reynolds and Wilson.

Mr. Cyrus Walker, who was out electioneering to become the representative for Congress, told me that he could not find time to be my lawyer unless I would promise him my vote. He being considered the greatest criminal lawyer in that part of Illinois, I determined to secure his aid, and promised him my vote. He afterwards went to Markham and joyfully said, "I am now sure of my election; as Joseph Smith has promised me his vote, and I am going to defend him."

At ten, a.m., another writ was sued—this time from the Circuit Court of Lee County, against Reynolds and Wilson, for private damage and for false imprisonment, claiming \$10,000 damages, upon the ground that the writ issued by the Governor of Illinois was a void writ in law; upon which said writ they were held to bail in \$10,000 each, and they had to send to Missouri for bondsmen, and were placed in the custody of the Sheriff of Lee County.

Reynolds and Wilson felt bad when these last writs were served on them, and began to cool in their conduct a little; after which they also obtained a writ of Habeas Corpus, for the purpose of being discharged before Judge Caton.

I was conveyed by Reynolds and Wilson, upon the first writ of Habeas Corpus, toward Ottawa, as far as Paw-

paw Grove, 32 miles, where I was again abused by Reynolds and Wilson, which was observed by the landlord.

Esquire Walker sent Mr. Campbell, Sheriff of Lee County, to my assistance, and he came and slept by me. In the morning, certain men wished to see me, but I was not allowed to see them.

The news of my arrival had hastily circulated about the neighbourhood; and very early in the morning the largest room in the hotel was filled with citizens, who were anxious to hear me preach, and requested me to address them.

Sheriff Reynolds entered the room and said, pointing to me, "I wish you to understand this man is my prisoner, and I want you should disperse: you must not gather round here in this way." Upon which, Mr. David Town, an aged gentleman, who was lame and carried a large hickory walking-stick, advanced towards Reynolds, bringing his hickory upon the floor, and said—

"You damned infernal puke, we'll learn you to come here and interrupt gentlemen. Sit down there, (pointing to a very low chair,) and sit still. Don't open your head till General Smith gets through talking. If you never learned manners in Missouri, we'll teach you that gentlemen are not to be imposed upon by a nigger-driver. You can not kidnap men here. There's a committee in this grove that will sit on your case; and, sir, it is the highest tribunal in the United States, as from its decision there is no appeal."

Reynolds, no doubt aware that the

(To be continued.)

person addressing him was at the head of a committee who had prevented the settlers on the public domain from being imposed upon by land speculators, sat down in silence while I addressed the assembly for an hour-and-a-half on the subject of marriage, my visitors having requested me to give them my views of the law of God respecting marriage. My freedom commenced from that hour.

Immediately after I left Dixon, my wife and children started with my carriage from Inlet Grove for Nauvoo, driven by her nephew, Lorenzo D. Wasson.

The Quorum of the Twelve received a letter from Asabel Smith, of Nashville, requesting them to appoint a Conference in that place to settle some difficulties existing there.

The free and accepted ancient York Masons met at the lodge-room, being the anniversary of St. John's Day; then formed a procession in due Masonic form in front of the hall, and walked to Main-street, where the corner stone for a Masonic Temple was laid by the Worshipful Master, Hyrum Smith. Two masonic hymns were sung, after which they proceeded to the Grove near the Temple, where an oration was delivered by brother John Taylor. From thence they proceeded to Mr. Warner's, where about 200 sat down to an excellent dinner. The company broke up early in the afternoon, highly delighted with the day's proceedings.

---

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

---

SATURDAY, APRIL 23, 1859.

GIVE TO OUR RELIGION ITS PROPER CHARACTER.—The "Mormon" religion and type of character are a profound puzzle to the modern interpreter of religion, and editors and men, who esteem themselves as social philosophers are bewildered by this new marvel. They speak of it as "a strange compound of the mystical and the practical, the religious and the secular, and of credulity and worldly shrewdness." The reason of this bewilderment is not because "Mormonism" is a "monstrous growth," but because they have been in the habit of considering religion as having but little practical dominion in this life. Heaven and the spirit-world are transported beyond the bounds of time and space, and even the belief in a practical connection



and communication therewith is considered superstitious, and an active profession of such connection and communication is treated as certain fanaticism or imposture. As they understand the matter, religion does not properly belong to this state, and the time to make it a practical affair of life is after a person is dead. Now, the religion of the Saints is of a type the very reverse of the popular ideal of religion. "Mormonism" is in effect what they describe it, excepting a little variation in the wording of the description. It is a compound of the spiritual and the practical, of the religious and the secular, of faith and common sense. Indeed, to a "Mormon" every proper thing is religion, and religion is to him not a dream arising from an occasional fit of melancholy and a phantom of something to be realized after death, but a whole life reality.

It is not our object, however, to dwell upon the bewilderment of others over our religion, but to prevent erroneous views being taken on the opposite side and the Saints from making mistakes themselves, though of the reverse nature to those before named. Their liability to do this is easily understood; for tens of thousands in the Church have come out of other religious bodies, and all of them have been surrounded with the religions of the day. They have actually renounced an unpractical, spiritless, melancholy, after-death kind of religion, to embrace a practical, spiritfull, happy, every-day religion. Then, whether they eat, drink, work, plough, sow, form settlements, build cities, travel to preach the Gospel, or engage in the practical work of emigrating the believing thousands, it is all embraced in their religious life and in their work of building up the kingdom of God.

Now, it is a tendency of human nature and inexperience to run into extremes. It is too nearly and generally the truth that, if you tell a person he is going wrong and convince him of the fact, he will turn round and go exactly in the opposite direction; and thus, instead of reaching the desired place, he arrives, after all the fatigue of travel, at the very point from which he started. Convince people that things are not altogether right, and they will take a jump to the conclusion that they are altogether wrong. Bid them be joyful, and they will be boisterous; serious, and they will be melancholy. Insist on a becoming manner, and those will be found who will appear like formality illustrated. Ask for propriety of action, and you will get correctness without life. On the one hand can be found those with minds disposed to faith without consistency, who, like the credulous old lady, could have believed that Jonah swallowed the whale, and perhaps felt rather disappointed that such was not the fact. On the other hand can be found those who will believe nothing but what they can prove, and who treat as superstition everything spiritual.

Such being the case, we cannot expect the Saints to have advanced yet so far towards perfection as to show no one-sidedness, to run into no extremes, and to fit the exact character of their religion. Doubtless many do thus go into extremes and show a one-sided character that is improper to "Mormonism." There are two causes for such mistakes in our brethren and sisters. On the one side, they have left unpractical, gloomy, feeble, after-death religions; and on the other, embraced a practical, joyous, bold, whole-lived one. Having become altogether out of love with one and in love with the other, in their inexperience and new-born joyfulness some have run so far from the former that they have gone much beyond the latter. The two classes of religions above described are certainly unlike each other. This all the Saints realize; and such being the fact, it is consistent that they should mark the distinction in their lives. But we believe that there are some who make an effort, and with considerable success too, to make our religion as much unlike every other as possible and to act as much unlike other religious people as they can. The

consequence of this is that they show a character that does not belong to their own religion and act in a manner which, though peculiar enough, is not of the "Mormon" peculiarity, but one growing out of their own mistake. Our religion, it is true, is unlike all others of the present day; but it is possible to give it an unlikeness that no more resembles itself than it does that which the illustrator intends it should *not* resemble. It is very easy to make something unlike something else, without making it a proper thing and like what it ought to be. Though "Mormonism" does combine the practical and spiritual, the religious and secular, faith and common sense, it is possible to make the compound so strange that we should not like to own it.

Now, the Saints should not run into extremes and become one-sided. We wish them not to be like any other religious body, but to give the correct likeness to their own. We expect them to be "a peculiar people" and unlike that which is improper; but they should be consistent with the right peculiarity and put on the proper "Mormon" character. Moreover, "Mormonism" does not consist so much in its being absolutely different to every other religion as in its being a combination and new formation of religious elements found in other bodies, and a modification and remoulding of features seen in other religions. Its chief peculiarity is not in its being one-sided, but in its being every-sided,—not in its being a sect or part, but in its being a whole. Indeed, not only does it embrace the spiritual, practical, religious, secular, faith and common-sense elements of life, but the real "Mormon" type of character unites in itself every proper part of Jew, Gentile, Mahometan, Christian, Hindoo, Catholic, Protestant, Methodist, Baptist, Calvinist, Universalist, Quaker, Sceptic, or believer of any creed. "Mormonism" is a universal religion, and the proper "Mormon" is a universal man. This to the one-sided may appear a strange combination, but it speaks of a growth that is organizing the chaos of truth and right which exists around, and of a moulding that will show every proper religious feature. It is this universal tendency and every-sided character of "Mormonism" that constitutes its chief peculiarity, and this fact speaks volumes of prophetic words concerning its future.

When the Saints, then, make their religion appear one-sided or endeavour to act unlike all other religious people, they are destroying the proper "Mormon" character and are as much unlike what they ought to be as they are unlike others. Every good and every truth and every becoming feature they should endeavour to show, and there is much that is good, truthful, and becoming among others. They should not throw such away because they have seen the new-found light, but should retain and by that light admire all things pure, beautiful, and good. Thus they will "give to our holy religion its proper character."

## WHAT CAN I DO?

BY ELDER RICHARD HERIVALL.

The jailer of Philippi enquired of Paul and Silas concerning his duty, asking them, "What must I do to be saved?" Would to God that every Saint and sinner felt the same anxiety, with a firm and determined purpose of heart to act accordingly! But how often do we hear some of the Saints of God say, "What

can I do?" instead of asking, "What *must* I do?" And if Paul and Silas could give an answer to the unconverted Philippian, we believe that an answer can also be given to every Saint who may ask, "What can I do." The prophet Isaiah exhorted the people of God in his day, saying, "Cease to do evil and learn to do well;"

and some seem to believe that this injunction regards those only who are not professors of religion, and to have a certain idea that professors of religion never do any evil. They disdain the thought to have to avow that a professor of religion commits any evil; for, say they, "Whoso sinneth is of the Devil;" and yet we have seen many who will say, "We sin in a thousand ways," and asked them in what they do sin; but they could not say. "Sin is the transgression of the law;" and if we are conscious that we transgress no law, we commit no sin. So that it is the knowledge of the law which condemns the transgressor. The law of God, which is sometimes called the "royal law," is very extensive. "Thou shalt love the Lord thy God with all thine heart, &c., and thy neighbour as thyself." Who can say that he has loved God with all his heart? Happy is that man, for he must never have been disobedient, either in the positive or in the negative sense of the word; that is to say, he never did what he was forbidden and never failed to do what he was told. Oh, how fast will that man climb the ladder of exaltation! Who can tell the amount of knowledge that he has obtained? Who can tell what he has gained by his perfect obedience? None but Gods and angels; for we who have been imperfect in our obedience have not capacities enlarged enough to see and understand these things in their fulness; and should we be allowed to see them by the light of heaven, our language would be inadequate to express ourselves. But we can say they have obtained all that mortal man can obtain in this life—viz., a title to celestial glory. The Saints are not perfect, and Paul's exhortation is useful in our day—"Therefore, leaving the principles (elementary) of the doctrine of Christ, let us go on unto perfection." (Heb. vi. 1.) Again, "Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us." (Heb. xii. 1.)

"Mormonism's" young days are passing away, and the Saints of God have to look at their life and conduct and see if there is any sin that besets them. If there are any who desire to learn by what rule they are to know their imperfections, I will give them one by asking them, Do you love God with all your heart, so as to be always ready to listen to what his servants say and put it into practice? Saints

have no need to look into the future to know what they will have to do next year or ten years to come, and it is no good sign to hear them ask, "What can I do?" It bespeaks a secret wish not to do what they are told. And where is the Saint that is not instructed what to do? Husbands are told to love their wives and cherish them; wives are told to love their husbands and obey them; children are told to love their parents and obey them in the fear of the Lord; and parents are told how to bring up their children. Counsels are given individually and collectively, and those counsels generally are of both a moral and a physical character—such as how to dress, what to eat and drink, what to give of our income or earnings to the work of the Lord, to love God with all our heart and our neighbour as ourselves, to follow after holiness and righteousness, and to practise everything that is pure and virtuous.

But, says one, "How can I do these things?" Have you tried to do so? "Oh, no; but I know that I cannot do it." If you have not tried it, how can you know? What an idea you must have of the God you serve! You must believe that he exacts more from you than you owe him. Then how can you love him? Impossible. How can you have confidence in him? You cannot. You must be wretched in your mind. You cannot enjoy peace and happiness, but must be on the brink of apostacy, although you do not believe it, because there is such a warfare in your mind that before long you must give it up one way or the other. Have you not calculated that you were making celestial glory too cheap? Did you not know that you would have to quit many habits that are destructive to both body and soul? and did you not calculate that you would have to suffer for righteousness sake—that you were going to be tried, to know what sort of stuff you were made of? Then what have you suffered since you took the yoke of Christ?—what have you endured by obeying counsel? If you have really suffered, you ought to take your pen and write a catalogue of such sufferings and send it to the editor of the *Star*, and he will have it published, so that your brethren may sympathise with you. But have not your sufferings existed in your imagination only? Are you not really better off in temporal circumstances than you were before?

The imaginations of many picture sufferings to come that never happen. Such persons suffer before the time, and as a general thing they suffer what they have no need to suffer at all. To do our duty is the straightforward way to eternal life; and if we suffer in the path of duty, we shall be rewarded for it; but if we suffer from our own fault, who will sympathise with us? When Saints do not do their duty, they do not understand their standing in the Church of God, and they have a disposition to guide themselves; and what is the result? They despise those who are sent by God to lead them, and consequently God himself. Concerning the things of this world, a man may say, "I don't agree with my master, so I'll work for another." But if Saints of God cannot submit to his plans, what other God will they go and serve?

This brings the mind back to the laws, ordinances, requirements, and obligations to which former-day Saints were bound. How many Saints are there that would make a start to build an ark, if they were so ordered. Very likely a few would say, "I cannot do it," even without trying at all; and why? Because they have a very imperfect knowledge of the power, the wisdom, and the goodness of the God they profess to serve. They cannot trust in him. How many are there that would undertake such travels as Abraham and Sarah did, simply because God told them? Very likely a few would say, "I am too weak; I have not got means enough, clothes enough, provisions," &c., &c. They would not have faith enough to believe that God would provide for them, and so would lose their reward. How was it with Lot? He was obliged to leave his house, furniture, and all he possessed, and flee with his clothes on his back. Would it not be a trial for some Saints to find themselves in such a position? Then let such be warned in time that the period is coming, and is near at

hand, when some will have to act in much the same way, and will not only have to leave house and furniture, but also father, mother, brother, and sister; and in some cases the wife will leave the husband, or the husband the wife; and why? Because God will command them to travel, and one party will be in readiness and the other will not. The Spirit whispers these things to every faithful Saint, and they will not be deceived. Look at Elijah, who preferred to go and hide himself in the brook Cherith, without provisions, trusting that God would feed him, rather than to forsake his God and his religion. How many are there who would willingly clothe themselves with sheep-skins and goat-skins and submit to be destitute for the Gospel's sake? None but those who have a good share of the power and Spirit of God, obtained by a continual practice of the principles of divine truth.

If some ask still, "What can I do," we will say, Believe that you are living in a dispensation when your faith will be tried just as much as in any other, and more so, because it is the winding-up dispensation. Cease to think that the time is not yet come for your faith to be tried. Cease to take the weight upon your own shoulders to lead and guide yourselves, but trust in your leaders, who are men of God, and do as you are told. From this day make up your minds to take your share in the work of God, whether you have to deprive yourselves of some of the comforts of this world, or not. Understand that if you have not a nail or a stone in the building of the kingdom, you cannot claim an inheritance there. Cease to think that you are to eat, drink, dress, and act just as other people do; but believe that the servants of God are his delegates to teach you not only in spiritual but also in worldly things. Begin from now, and try this plan, and your own experience will tell you that it is practicable and good.

---

**DIRT.**—Old Dr. Cooper, of South Carolina, used to say to his students—"Don't be afraid of a little dirt, young gentlemen! What is dirt? Why, nothing at all offensive, when *chemically* viewed. Rub a little alkali upon that dirty grease-spot on your coat, and it undergoes a chemical change and becomes soap. Now rub it with a little water, and it disappears. It is neither grease, soap, water, nor dirt. That is not a very odorous pile of dirt you observe there! Well, scatter a little gypsum over it, and it is no longer dirt. Everything you call dirt is worthy your notice as students of chemistry. Analyse it. It will separate into very clean elements. Dirt makes corn, corn makes bread and meat, and that makes a very sweet young lady that I saw one of you kissing last night."



## AMERICAN ANTIQUITIES,

## CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 258.)

(From an American paper.)

"A copper kettle has been found 17 feet below the surface, near Altona, Illinois, imbedded in a vein of coal. It was found on Buffalo Rock, on the Illinois river. All ask, How could it come into a solid bed of coal?"

(From the *New York Despatch*.)

"While some hands were digging out a cellar in Botetourt County, Va., they came upon a quantity of coin, consisting of some eight pieces, in an iron box about 14 inches square. The coin was larger than a dollar, and the inscription in a language wholly unknown to any person in the vicinity. Upon digging down some 16 inches lower, they came to a quantity of iron implements of singular and heretofore unseen shape. Several scientific gentlemen have examined into the matter, and had come to the conclusion that the coins, together with the other curiosities, must have been placed there at an extremely early date, and before the settlement of the country."

(From Captain Ewell's Report of the Gila Exploring Expedition.)

"I reached the Gila in the valley, the lower end of which was out of sight, but evidently from 25 to 30 miles long, and from three to five wide. The soil is rich and lies well for irrigation. There was enough arable land passed through to support 20,000 people, surrounded by fine prairie for grazing. Broken pottery was everywhere so plentiful that it amounts to a puzzle. A great many ruins, some of large villages or pueblos, are to be seen, and at points the marks of what must once have been a noble acequia, cut through such hard, strong banks, that it is difficult to believe no iron was used in the construction. The Pimo Indians say these were the homes of their ancestors."

(From Captain Bonneville's Report of the Gila Exploring Expedition.)

"Every one is in admiration of this beautiful region. No doubt this country has been inhabited; for we find evidences of a population more industrious, more civilized, and more docile than the rascally Apaches who now infest it. . . . This valley, like every other capable of being cultivated,

gives evidence of a former people, agricultural in their pursuits, and no doubt far more civilized than the present race who desolate it."

(Extracts from the writings of Sir R. Phillips.)

"Humboldt found, in possession of the Indians on the Amazons, engraved green stones, exactly like the Ethiopian and Babylonian or Sabeian signets described by Mr. Landseer. They are real Jade, perforated, and loaded with inscriptions and figures. They open new fields for investigation. Did the Amazons pass from Africa to South America? Rude figures, resembling the sun and moon and different animals, are found also sculptured in granitic and other hard rocks. . . . Humboldt states that fragments of ancient painted pottery are found in the woods of both Americas, far from the residence of man, exhibiting crocodiles, monkeys, and some large quadrupeds. . . . The ancient fortifications found in the American forests are judged, by the trees, to be much above 1,000 years old. . . . The stone mountain in Carolina is a vast wall of stones, built by an extinct people. . . . In the plains of Varinas, South America, are found tumuli and a causeway, 13 miles long and 15 feet high, more ancient than the Indians. On the high rocks of Encaramada are sculptured and painted rocks; and also others on a large rock in the plains, which the Indians say were made by their fathers when the great waters lifted their boats to those levels. . . . The ruins of an ancient city, called Palangal, of great extent and high finish, have been discovered by Goo Galinda, in a thick forest near Poten, in the vicinity of the Missouri; and the neighbouring country is also filled with architectural works. These and other remains in North America and the city lately discovered in Guatemala seem to prove revolutions of which we have no present suspicion."

(From the *National Intelligencer*.)

"By the politeness of Colonel Lee, Commissioner of Indian Affairs, we have been shown a relic of great rarity and interest, left for a few days at the Bureau. It was brought from the Pottawattamie Reservation, on the Kansas River, by Dr. Lykins,

who has been residing there nearly twenty years out of thirty he has spent on the frontier. It consists of four small rolls or strips of parchment, closely packed in the small compartments of a little box or locket of about an inch cubical content. On these parchments are written, in a style of unsurpassed excellence, and far more beautiful than print, portions of the Pentateuch, to be worn as frontlets, and intended as stimulants to the memory and moral sense. Dr. Lykins obtained it from Pategwe, a Pottawattamie, who got it from his grandmother, a very old woman. It has been in this particular family about 50 years. . . . The wonder is how this singular article came into their possession. When asked how long they can trace back its history, they reply, they cannot tell the time when they had it not. The question occurs here—Does not this circumstance give some colour to the idea long and extensively entertained, that the Indians of our continent are more or less Jewish in their origin?"

(Extract from the Rev. Ethan Smith's "View of the Hebrews.")

"Joseph Merrick, Esq., a highly respectable character in Pittsfield, Mass., gave the following account:—That, in 1815, he was levelling some ground under and near an old wood-shed standing on a place of his situated on Indian Hill. He ploughed and conveyed away old chips and earth to some depth. After the work was done, walking over the place, he discovered, near where the earth had been dug the deepest, a black strap, as it appeared, about six inches in length, and one-and-a-half in breadth, and about the thickness of a leather trace to a harness. He perceived it had at each end a loop of some hard substance, probably for the purpose of carrying it. He conveyed it to his house and threw it into an old tool-box. He afterwards found it thrown out at the door, and again conveyed it to the box. After some time, he thought he would examine it, but, in attempting to cut it, found it as hard as bone. He succeeded, however, in getting it open, and found it was formed of two pieces of thick raw hide, sewed and made water-tight with the sinews of some animal, and gummed over; and in the fold was contained four folded pieces of parchment. They were of a dark yellow hue, and contained some kind of writing. The neighbours, coming in to see the strange discovery, tore one of the pieces to atoms, in the true Hun and Vandal style. The other three pieces Mr. Merrick saved, and sent them to Cambridge, where they were examined and discovered to have been

written with a pen, in Hebrew, plain and legible. The writing on the three remaining pieces of parchment was quotations from the Old Testament. See Deut. chap. vi., from 4th to 9th verse inclusive; also chap. xi., verse 13th to 21st inclusive; and Exodus chap. xiii., 11th to 16th inclusive; to which the reader can refer, if he has the curiosity to read this most interesting discovery. . . . It is said by Calmet that the above texts are the very passages of Scripture which the Jews used to write on the leaves of their phylacteries. These phylacteries were little rolls of parchment whereon were written certain words of the law. These they wore upon their forehead and upon the wrist of the left arm."

(From the *Mormon*, of Jan. 10, 1857.)

"New York, January 1, 1857.

"Mr. Editor. Sir,—In passing through Cincinnati, Ohio, a short time since, the following facts were communicated to me by Mr. Benjamin E. Styles of that place, who also exhibited to me a gold plate, found by him at the aforesaid place, in the year 1847, while excavating the earth for a cistern, a few feet above high water mark on the Ohio river. It was thrown out with the loose earth while excavating, about nine feet beneath the surface. Said plate is of fine gold, three or four inches in length, averaging about three-fourths of an inch in width, and about one-eighth of an inch in thickness, with the edges scalloped; in the face of which was beautifully set another plate of the same material, and fastened together by two pins, running through both. This latter plate is full of ancient raised letters, beautifully engraved upon its surface, the whole exhibiting fine workmanship. The plate was examined by a Dr. Wise, a very learned Rabbi of the Jewish Synagogue in Cincinnati, and editor of a Hebrew paper there, who pronounced the characters to be mostly ancient Egyptian. —Yours truly, P. P. PRATT."

[The following is a certificate of Messrs. Drake and Co., of St. Louis, who printed a *fac-simile* of the above-mentioned gold plate]:—

"We do hereby certify that we did print from a gold plate the above *fac-simile*, handed to us by Mr. Benjamin Styles, which he says he found while digging for a cistern in Cincinnati, Ohio. No. 1 is a frame of gold containing a thin plate, No. 2, and appears to have been executed by a very superior workman.

DRAKE and Co., Printers,  
Saint Louis, Missouri."

(To be continued.)

## PASSING EVENTS.

**GENERAL.**—Benares was visited on the 12th Feb. by one of the most terrific storms ever remembered even by that undoubted authority, "the oldest inhabitant:" for three hours, hail, rain, thunder, and lightning reigned supreme; and, as all the buildings are tiled, the state of the interiors of bungalows may be imagined: the hailstones are said to have averaged the size of hens' eggs, and several weighed three-and-a-half tolahs: great damage was done throughout the station to furniture, books, bedding, &c.: the roads were strewn with leaves from the trees and dead birds—even vultures falling victims to the force with which the hailstones fell. At Manua Loa, Sandwich Islands, there was a grand volcanic eruption on the 23rd of January, and a whole village was destroyed by the lava: no lives, however, were lost. Late advices from Italy show that the Austrian troops continue to advance on Piedmont, and are taking up very threatening positions: nearly 10,000 volunteers for the Piedmontese service had arrived at Turin.

**AMERICAN.**—On the 25th, a fire at Napoleon, Ohio, destroyed nearly all the business part of the town, causing a loss of 17,000 dollars. Business at Chili is stagnant, and crops will be entirely lost, owing to the disturbances. On March 29th the Cochituate viaduct at Newton, Lower Falls, burst, carrying away portions of the embankment and causing a flood in the vicinity: the breakage of the aqueduct extends about 160 feet, including 50 feet of masonry: the granite gatehouse on the west side of the river was carried away, and the mass of it, which was swept into the stream, caused a new channel to be formed. President Miramon had left Mexico for Vera Cruz, with 5,000 men; and on the day of the packet's leaving Vera Cruz it was reported that he was about 25 miles distant, and an attack was expected.

## MEMORABILIA.

**MONTH-DAYS.**—The Persians gave a distinct name to every day throughout the month, as we do to every week-day.

**HINDOO CASTES.**—The Hindoos divide themselves into four "*castes*"—namely, *brahmins* (or priests), soldiers, merchants, and labourers. Those who have been degraded from their "*caste*" are called "*pariahs*."

**ROMAN PREFECTURES.**—In the 5th century, Constantine the Great divided the Roman empire into four prefectures, ruled by as many viceroys; each prefecture being subdivided into dioceses, and every diocese governed by a vicar.

**PLANETARY ASPECTS.**—There are five aspects—namely, *Conjunction*, when two planets or stars are in the same sign or degree; *Sextile*, when they are a sixth part of a circle or two signs distant from each other; *Quartile*, when they are a fourth part of a circle or three signs distant; *Trine*, when they are a third part of a circle or four signs distant; *Opposition*, when they are half a circle or six signs distant, or, in other words, are in exactly opposite signs of the zodiac.

**EPHORI.**—The Ephori were powerful magistrates at Sparta, who were first created by Lysurgus. They were five in number. Like censors in the state, they could check and restrain the authority of the kings, and even imprison them, if guilty of irregularities. They had the management of the public money, and were the arbiters of peace and war. Their office was annual, and they had the privilege of convening, proroguing, and dissolving the greater and less assemblies of the people.

## VARIETIES.

**A PUZZLE.**—"WHAT is dat goes when de waggon goes, stops when de waggon stops, it am no use to de waggon, and yet de waggon can't go without it?" "I gubs dat up, Clem." "Why, de noise, ob course."

**RELATIVE VALUE OF THE SUN AND THE MOON.**—"The sun is all very well," said an Irishman; "but in my opinion the moon is worth two of it; for the moon affords us light in the night-time, when we really want it, whereas we have the sun with us in the day-time, when we have no occasion for it!"